



A HISTORY OF THE LAFAYETTE UNITED METHODIST CHURCH

A HISTORY OF THE LAFAYETTE UNITED METHODIST CHURCH

By Laura Stanley

Produced for the Lafayette United Methodist Church and the Lafayette community by Bob Leavitt.

Publication courtesy of Mike Roberts.

TABLE OF CONTENTS

	Page
Introduction	1
History of Church Buildings and Properties	3
History of Furnishings, Accommodations and Equipment	13
Pastoral History	17
Bibliography	21

INTRODUCTION

Every town and city in our land has its pioneer history with countless facets: first the fearless traders who traffic with the Indians and the seekers of wealth dug from its rocks or skinned and butchered from the beasts of its terrain. These men are the transients in the story of our land, pioneers who leave scant written mark on history. The second wave are more often men with families, men who seek fertile soil for crops and for the roots of family life. Such folk have invariably brought with them through all their wanderings the heritage of religious faith, and it is with one small part of such heritage that this paper is concerned.



Lafayette Grammar School, circa 1900



Lafayette United Methodist Church, 1982

HISTORY OF CHURCH BUILDINGS AND PROPERTIES

The Lafayette United Methodist Church, the oldest church in central Contra Costa County, originated when a handful of pioneers settled on a Spanish Land Grant called "Rancho Acalanes" which had been granted to a Mexican Sergeant, Candelario Valencio, in 1834. It contained three-fourths of a league, three thousand three hundred and twenty-nine acres in the valley west of Mount Diablo. It was named Acalanes after the Aklane Indian tribe living in the area. Eventually the land was sold to William Leidesdorff, probably in settlement of a debt. He had come to San Francisco as master on the sailing ship JULIA ANN and became quite wealthy as well as becoming a political leader. There is no indication that he had any interest in the Rancho or that he even saw it.

In the summer of 1847, Elam Brown, sometimes called the "Father of Lafayette", purchased the rancho for nine hundred dollars and three hundred head of cattle. Elam, a widower with four children, came west from New York with the Donner Party but crossed the Sierras a few days earlier. After a skirmish against Castro, a Mexican military commander, Brown went searching for land to buy, at which time he found the Leidesdorff acreage for sale. Identifying the land by today's landmarks, it included that property which is bounded by a line running north and south just east of the Park Theater in the town of Lafayette, north to the crest of hills along the freeway, west to Charles Hill Road, south to the Lafayette Reservoir, and then east to the line running south from the theater. During this time, Elam had married Margaret Allen, mother of eleven children and widow of Isaac Allen, a member of Brown's wagon train who had passed away during the trip west. The land was purchased with money Mrs. Allen brought west hidden in a clock. She was lovingly known to her neighbors as "Grandma Brown"; her husband, known as "Grandfather Brown", was the second white man to settle in Contra Costa County. Dr. John Marsh was the first white settler and the first doctor in California. He owned a ranch of thirteen thousand acres and built the "Stone House" in the eastern part of the county.

Elam Brown, who had been lumbering in the Oakland hills during 1847, moved his family to Rancho Acalanes on February 7, 1848, and put up a temporary shelter. About the same time he sold three hundred acres of the grant to Nathaniel Jones, who established his home on the "Locust Farm" at the east end of present day Lafayette. Nathaniel is noted as the first sheriff of Contra Costa County from 1850-52 and later served as public administrator and supervisor. In 1849, Elam Brown built a substantial house near the present Plaza and also opened a gristmill nearby. He was a member of the Convention that framed the State Constitution at Monterey in September of that same year, and was also a member of the first two Legislatures after its adoption. Benjamin Shreve, in 1852, passing Brown's place, was induced to remain here and teach school in a schoolhouse built on Golden Gate Way which housed twelve students. By 1856, he had erected a home and established a store.



Benjamin Shreve's store built in 1864, Lafayette, California. It still stands, remodelled, on Plaza Way across from Plaza Park and was made a State Point of Historical Interest in 1970.

Milo Hough opened a hotel near the Plaza in 1853. Gradually a village grew up around the Plaza. In the late fifties, Jack Elston opened a blacksmith shop north of the Plaza which was purchased in 1859 by Peter Thomson and operated by him for many years.

In a talk to the Contra Costa Historical Society in 1956, Mrs. Jennie Bickerstaff Rosenberg recalls Mr. Thomson *"not only as a blacksmith but as one of the members of the Methodist Church when the building stood on a hillside east of the Plaza. In cold weather he made a fire in a little old stove in the rear of the building and in stormy weather he would sit and wait for the minister and the few members who formed the congregation. If the storm was too bad, he would wait until he felt sure the minister would not come and then he returned to his home. For many years he was superintendent of the Sunday school."* Before erecting a church on Golden Gate Way in 1855, these same pioneers held Sunday school classes in Elam Brown's home. Thus, it was these men who were the pioneers who started Lafayette's first church.

The original location of the church was at Golden Gate Way and Second Street which was the town at that time. Golden Gate Way — part of which is now Mt. Diablo Blvd. — was the main road through Lafayette and was described as very dusty. (See following photograph). In 1885, the Lafayette congregation moved to the Good Templar's Hall, on a site which had been donated by Elam Brown. Being situated on a hill, the tall white church was visible for a long distance along the country lane that was to become Mt. Diablo Blvd.



Mt. Diablo Blvd., Lafayette, California, circa 1870, looking east toward Lafayette. The covered wagon by the fence is the photographer's in which he developed his tin-type pictures.



Moraga Road, Lafayette, California, circa 1900, looking north. To extreme left, Elam Brown's home and barn, Grammar School in trees, on right Allen's home and the Good Templar's Hall on the hill.



Plaza Park Area, Lafayette, California, circa 1900. Left to right — Robert McNeil's Pioneer Store, Stark's Meat Market and Lamp's Hotel.

During the summer of 1927, it was decided that a new location should be found as automobiles on the main road past the church were a menace to children going to Sunday school. The old schoolhouse and school property, which is a part of the present Methodist church, seemed an ideal location and plans were made to buy the property from the School Board.

In 1870, the property where the church now stands was purchased from Lawrence Brown (son of Elam) for forty-one dollars. The second schoolhouse was built back of where the church now stands in 1871, and served for twenty-two years; Jennie Bickstaff graduated from this school in 1888. In 1893, the School Board voted down a consideration for purchasing a new site on which a third school would be built. Later that year, however, a special tax was levied which allowed construction to begin and the building as it now stands, complete with the original bell, was completed on June 15, 1893.

The following history is taken from the church board minutes:

October 27, 1927

Official Board of the Lafayette Methodist Church:

*Trustees (7): Mrs. Hall, J.C. Eagles, M.H. Stanley, Mrs. Michaut,
Mrs. McNeil, J.L. Wickland, Frank C. Thomson.*

*Stewards (6): Mrs. McNeil, Mrs. Eagles, Mrs. Stanley,
J.L. Wickland, Mrs. Hattie Noyes and
Amy McClintock.*

District Steward: Mrs. Noyes

Communion Steward: Mrs. McNeil

Sunday School Superintendent: Mrs. Hall

President Ladies Aid: Mrs. J.C. Eagles

District Steward: Mrs. McNeil

The resignation of Mrs. Hall be accepted as Treasurer was moved by Mrs. Noyes and seconded by Mrs. McNeil. The motion to fill the vacancy of Treasurer. Mrs. J.C. Eagles was nominated by Mrs. McNeil and seconded by Mrs. Noyes. Mrs. Eagles was duly nominated as Treasurer.

J.C. Eagles made a motion that the sum of \$9.00 as part of the expense of the moving be paid by the Lafayette M.E. Church, was seconded by Mrs. Noyes.

It has been moved and seconded that a committee be appointed to find ways and means of buying the school property from the school trustees; Committee: H.M. Stanley and J.C. Eagles.

The motion was made by H.M. Stanley and seconded by J.C. Eagles.

J.C. Eagles made a motion to adjourn and was seconded by J.L. Wickland at 9:25 o'clock. (Signed) H.M. Stanley.

November 21, 1927

Official meeting of the Board of Trustees of the Lafayette M.E. Church called to order. The property for the M.E. Church has been purchased for the sum of \$2,000.00, same to be second deed of trust and note for \$2,000.00 at the rate of 5% secured by second deed of trust.

January 17, 1928

Mrs. Hall reported on an offer of \$1,200.00 for the old church property by Mr. Puck. After discussion the offer was not accepted by a motion made by H.M. Stanley and seconded by Mr. Wickland.

March 20, 1928

Mrs. Hall presented a second offer for the old church property by C.W. Brown at the full purchase price of \$1,500.00. Motion was made to accept price by Captain Eagles and seconded by J.L. Wickland.

June 11, 1929

A motion was made and seconded that the minister's salary for the coming year, 1929-1930, be increased to \$600.00 a year payable at \$50.00 per month.

May 12, 1930

It was moved and seconded that the Pulpit Committee be authorized to request a minister's salary to be \$40.00 per month.



After almost 70 years of service to the community — first as the Good Templars Lodge and later as the “Church-on-the-Hill”, the Good Templars Hall and the hill on which it stood were leveled in the late 1930’s. Today a gas station occupies the site, and timbers from the old structure were used in the construction of two homes on Boyer Circle.



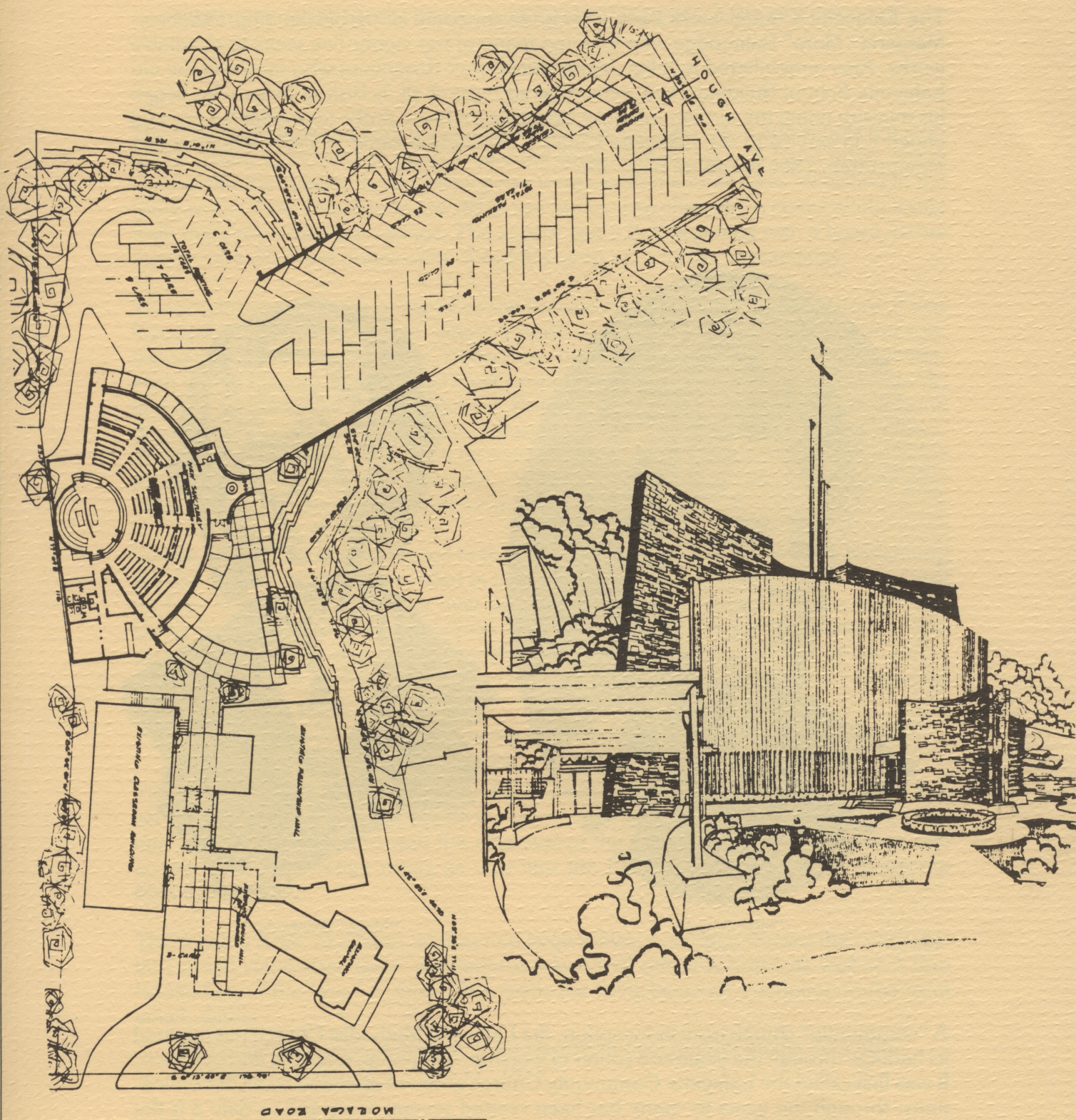
The third school house became the nucleus of the present Methodist Church in 1941. Although other additions and renovations have been made to the modern Methodist Church on Moraga Road, the original old school structure and its belfry are easily identifiable.

And so the school building on Commercial Street, now called Moraga Road was remodeled for church use; rooms were added in the rear and were used by the pastors and their families from 1929 to 1934. Parts of that original structure still stand, comprising the bell tower and an "overflow" room adjacent to the present sanctuary. As the church expanded, plans went forward for a new sanctuary in 1941 under the leadership of Rev. Maurice Kidder. Many laymen gave of their time and talents to get the work done and on January 24, 1943, during the pastorate of the Rev. Glenn Shanks, it was completed and dedicated.

The small parsonage which stood beside the church was built in 1940, but had been outgrown by the pastors and now used as "overflow" rooms for the Sunday school and other town and church meetings. To make room for the new Sunday school building, the parsonage was sold for one thousand dollars and moved away. Also, the sub-standard rooms on the south side of the hall were removed, clearing the way to the side doors of the new building. In 1952, a lot was purchased on Rosedale Avenue and a new parsonage erected under the leadership of Rev. Harry Shaner. Several years later the church was ready to move ahead into a building program for a new educational unit, The Lawrence W. Tower Educational Building, named for a devoted member and built by the volunteer labors of members and friends of the church. It was completed in March, 1955.

In 1963, during the pastorate of Rev. George Berry, the new Fellowship Building was completed. It consists of classrooms, two fireside rooms for social and educational purposes, a lending library and reading room, and a complete kitchen. Hanging on one wall of the kitchen is a tribute to the memory of Margaret "Mom" Bainbridge, one of the church's most outstanding members who took great pride and joy in overseeing all functions and activities of the kitchen when luncheons and dinners were being handled by the church.

Two pieces of property were purchased in 1966, for future construction of a new sanctuary and badly needed parking facilities. The former owners of this property were the Keith Hoover family, members of the church since 1936. The parking lot, including a bridge across the Lafayette Creek connecting the two pieces of property, was completed in 1969. Under the leadership of Rev. Sargent Wright, senior pastor at this time, the plans were laid for the new sanctuary which would seat four hundred persons. The original fellowship hall and lounge, used in early Lafayette days as a school, was to be removed but the small chapel which has been described as one of the most beautiful in the area would remain, much to the relief of the congregation — both members and friends. It was decided in 1960, and again in 1965, to remain as the only surviving downtown center of mission and worship in the city of Lafayette. Due to a variety of circumstances beyond control, the new sanctuary has not been erected as of this writing but hopefully sometime in the near future this dream too can be realized.



Proposed new sanctuary, 1966

The Lafayette Church looks back with pride on some of its outstanding members: Margaret "Mom" Bainbridge who devoted many of her eighty-five years to charitable works. Also remembered is "Miss Jenny" Bickerstaff Rosenberg who taught in the old Lafayette School Building. And, remembered most of all, is Bishop Miller who began his ministry riding the old schoolhouse circuit with a horse and a two-wheeled rig, and ended it in service to the Lafayette Church. His demise came in 1961, when he was ninety-three. (See photo on page 19).



"Miss Jenny"



"Mom" Bainbridge

A "community" church from its inception, the Lafayette Methodist Church has retained its heritage through the years as a center of worship, fellowship, teaching and outreach. It was first called the Lafayette Community Church and was attended by all denominations; through the years its name has been revised several times and to date it is the Lafayette United Methodist Church, changed again when it was combined with the United Brethren Church.

HISTORY OF FURNISHINGS, ACCOMMODATIONS AND EQUIPMENT

The first furnishings and bare floors of the sanctuary were primitive and simple but adequate. There were thirteen pews to seat the congregation; second-hand opera chairs augmented the seating. Later, more pews were secured and all were refinished in the same color; these same pews are still in use today. The choir sat in chairs along a side wall; there were no choir railings. The lectern was a 2/4 scantling with a board across the top; the altar and pulpit were of monk's cloth on a frame of scantlings.

The provincial pulpit was replaced by the present one which has quite a history. It was first a cabinet made in Belgium, where it stood near the door of a large house and contained rolls of bread and candles. At bedtime members of the family went to the cabinet, each took a roll and a candle and went upstairs to bed. The cabinet was owned by Mr. and Mrs. Sousa who were from Poland. Bishop Miller, who was visiting their home one day noticed the artistic cabinet. Mrs. Sousa said, "I see you are looking at my cabinet. What are you thinking?" To which he replied, "I am just thinking what a beautiful pulpit it would make in the church." She said, "Well, I never thought of that, but I can see your point. Some day you will get that for a pulpit."

In time, the cabinet was presented to the church by Mrs. Sousa. Mr. William Rosenberg did the needed cabinet work, filled in the lower panels, and installed the reading desk on top. In March of 1948, the new pulpit was dedicated. (See photo on page 15). Using Bishop Miller's own description, "A beautiful and unique installation. . . The carved pattern is Gothic and the motif in Crusader, with the Crusader in the center panel and the four evangelists in carved figures on the corners. . ." There is a plaque on the pulpit which reads:

*"Presented by Mrs. Mary Nunes Sousa In Memory of her Father and Mother
A.F. Nunes and Maria A.P. Nunes"*

The lectern and altar of scantlings and 2/4's were replaced by Bishop Miller who had set up a second-hand trailer beside the parsonage as a workshop. Various small carvings began to appear and with the approval of the congregation the lovely altar and lectern of Gothic design made its way into the history and hearts of the Lafayette Methodist Church.

The reading desk, or lectern, carries two large Bibles; one open toward the congregation which symbolizes open-mindedness toward all religious truths as well as a firm foundation of the Word of God. This particular Bible bears an inscription in the front which reads:

"To Eugene Francis Matthews, from his affectionate mother on the 24th anniversary of his birthday, April 17, 1879"

The Gothic stained glass window in back of the altar was given to the church by Mrs. Alma Mitchell Wood in memory of her husband, Walter Thayer Wood, owner of a large lumber yard. The installation of the window took place in 1944. After the death of Mrs. Wood, her name was added to the inscription on the window. The figure of Christ in the center of the window is not intended to be a portrait but to represent Jesus in robes of majesty and judgment after his resurrection. To the right and left of this figure are the Alpha and Omega, the beginning and the end of all things. Various lilies are scattered about the window representing the "lily of the valley", as emblems of the purity of perfection of the character of Jesus. Christian crosses appear in various forms and places in the window, usually in floral designs. Christ stands on a curved symbol of the globe, signifying that He will eventually rule all things.

As with all furnishings that have a historical background, the organ too has its own story. By the time of World War II, an active search was made for a good organ. Due to a shortage of funds and to war conditions, the decision was made to purchase a second-hand organ which had originally been built for a house. After it was installed, the discovery was made that it did not have enough wind for a church. Then a new fund-raising drive was initiated to rebuild the organ. Thus, a new console (keyboard) was bought and installed which matched the Gothic design of the other furniture of the church. The reason for having it lower, is that in the beginning the choir had to sit along the side wall and face a blank wall instead of the congregation. This they disliked as did the congregation and the decision was made to lower it into the floor.

By the fall of 1974, the church decided to "do it right" and find an organ suited to the facility. In yet another fund-raising drive the congregation bought a new console, new pipes (from Germany), reconstructed the pipeloft and hired the firm of Swain & Kates to handle the installation. A completely new, six-rank pipe organ was dedicated February 8, 1975.



The altar and stained glass window



The lectern and Bible



The pulpit

About 1948, musical broadcasting equipment was bought and installed. Later, a clock was put in by which records can be set at any time during the day to play at any given time. The playing mechanism is located in the pastor's study where there is an extension from the pulpit to the hall, so that sermons and music may be heard throughout the building. The entire equipment was presented as a gift to the church by Mrs. Evelyn M. Berger.

A baptismal font was presented to the church in 1978, with the following inscription:

*"In loving memory of the Rev. S.E. Crowe Family and daughter Ann
Lonegren from the Robert S. Crowe Family"*

Although not a part of the furnishings of the church but very much a part of the history are the two beautiful deodar cedar trees located in front of the church. They were donated by the Robert Elam McNeil family in 1927, who owned a store on Golden Gate Way. This property had been purchased from Henry Sweet in 1902, when the building was called the "Pioneer Store".

On May 6, 1973, the Lafayette Historical Society and the Lafayette United Methodist Church conducted a joint dedication of the deodar cedar trees and the old school building. The plaque for the trees, mounted on a stone placed between the two trees, reads:

"Deodar Cedars

In 1927 these trees were planted by Robert Elam McNeil and his wife Gertrude, pioneer leaders in the Methodist Church and in the community. Born in Lafayette, the McNeils were the proprietors of the Pioneer Store from 1901-35

Dedicated by the Lafayette Historical Society. May 6, 1973."

The plaque placed on the wall of the old school building reads:

"Lafayette Grammar School

Built in 1893 this portion of the church is the old schoolhouse with the original belfry, third school in Lafayette since 1853. In 1927 the building was purchased to serve as the Methodist Church. A group of neighbors formed the first church in Lafayette in 1855, meeting in Elam Brown's home.

Dedicated by the Lafayette Historical Society. May 6, 1973."

PASTORAL HISTORY

The pioneer churches of Lafayette and Walnut Creek, Methodist in affiliation, were members and co-workers in an old Circuit for nearly three quarters of a century. In the case of each church, the early records were either lost or no historical statement was written. Recourse to old County histories and newspaper files has been necessary, except for what help could be obtained from some old membership rolls.

The minutes of the California Conference of the Methodist Church for 1867, names a new circuit called "Amador Valley" for which the Presiding Elder was supposed to supply a preacher. Apparently he could not find one to send there, since the report of the following year mentions ten members but no pastor. At this time the area belonged on the San Francisco District. In 1868, the name "Amador" was dropped and a new Circuit announced, called "Lafayette and Livermore". There was only one church building on this Circuit, the one at Lafayette. Probably services prior to this date were held by laymen or occasionally by passing ministers. During this same year, a young supply pastor, Rev. Richard Kernick, was appointed to the work. The close tie between the Lafayette and Walnut Creek churches appears in the membership roll of the Walnut Creek church of 1876, earliest extant, and in the handwriting of Rev. W.B. Priddy, then the pastor of the Circuit. Rev. Priddy came to the charge in 1876, and remained the time limit—'76, '77, '78. He was a man of order, neatness and industry. His old membership roll shows his careful and beautiful penmanship. Many years later he was reappointed to this charge for a second pastorate, an unusual event.

In September, 1869, Rev. George McRae was appointed to "Lafayette and San Ramon"; "Livermore and Amador" were constituted as another circuit. In 1870, the circuit in this growing area was reduced to include only Lafayette and Walnut Creek. Rev. R.B. Schofield came to "Lafayette and Walnut Creek".

Around 1904, there was a succession of five pastors, all staying only one year each. The churches were declining in strength during these years. By 1910, they were at a low ebb; and 1925, found them slumped to a tremendous degree, the cause undetermined. Student pastors served for a number of years and did their best to keep the work going. The chart below shows the large decrease in members during these years.

<u>YEAR</u>	<u>MEMBERS</u>	<u>SUNDAY SCHOOL</u>	<u>BUDGET**</u>	<u>MISSIONS</u>
1870 *	35	30	\$700	—
1880 *	68	110	\$1,200	\$41
1890 *	50	70	\$1,000	\$62
1900 *	50	75	\$700	\$58
1910 *	20	35	\$200	\$22
1920 *	28	41	\$700	\$95
1930	35	58	\$1,200	\$71
1940	64	116	\$1,900	\$30
1950	265	365	\$10,000	\$1,500
1960	420	390	\$29,000	\$4,000
1970	515	385	\$78,000	\$7,000
1980	355	45	\$110,000	\$7,500

Lafayette was made a separate appointment in 1929, with Rev. Harold Warner as pastor; in 1930, Rev. S.E. Crowe was appointed. However, in 1934, the two churches were once more given the same pastor. By 1935, the Lafayette church began to expand once more in its membership. This was a time when many people were moving into Contra Costa County with the promise of the new tunnel through the Berkeley hills. By 1939, the two churches, Lafayette and Walnut Creek, had become strong enough to stand alone.

* Lafayette and Walnut Creek churches combined

** Approximate

Rev. Shanks, appointed pastor in June of 1941, went into war work before the June appointments in 1943 were made; the new pulpit was filled temporarily with guest speakers. One of those invited to speak was Bishop George A. Miller, who had retired. The pastoral relations committee invited him to retire to Lafayette and pointed out the advantages of a small town and its spots of beauty; he agreed to consider it and in June of 1943, the California-Nevada Conference appointed him to the Lafayette church. Under his wise and experienced leadership the church grew rapidly.

Regularly appointed ministers who have served the church are as follows:

1868	Richard Kernick (Lafayette and Livermore Circuit)
1869-70	George McRae (Lafayette and San Ramon Circuit)
* 1871	R.B. Schofield
* 1872	C.A.E. Hertel
* 1873	G.F. Elliot
* 1874-75	J.H. Jones
* 1876-78	W.B. Priddy
* 1879-80	W.S. Urmy
* 1881-83	C.E. Rich
* 1884	J.E. Wickes
* 1885-87	Aquilla Holbrook
* 1888	J.L. Trefren
* 1889-90	G.H. McCracken
* 1891	Lorenzo Fellers
* 1892	W.R. Gober
* 1893	F.A. McFaul
* 1894	E.J. Wilson
* 1895	C.G. Milnes
* 1896-97	C.H. Darling
* 1898-99	W.B. Priddy
* 1900-04	G.R. Stanley
* 1905	J.W. Pendleton
* 1906	W.W. Hulburt
* 1907	Ralph Souers
* 1908	H.C. Langley
* 1909	T.D. Lewis
* 1910-12	N.J. Lowther
* 1913-14	W.F. Oglesby
* 1915-19	G.K. Woodward
* 1920-21	J. Margarite Cole
* 1922-23	W.M. Burchett
* 1924	O.S. Utter
* 1925	Latham Ingham
* 1926	George P. Hedley
* 1927	T. Harold Grimshaw
* 1928	Harold Warner
1929	Harold Warner



Bishop Miller

1930	S.E. Crowe
1931	A.E. Raugust
1932-33	J.S. Buus
* 1934	J.S. Buus
* 1935	Gary Roush
* 1936-38	Murray A. Warren
1939	Chas. Huddleston
1940	Maurice Kidder
1941-42	Glenn Shanks
1942-47	Bishop George A. Miller
	John McIntosh, Assistant (46-47)
1948-54	Harry Shaner
	Bishop Miller, Associate (48);
	Pastor Emeritus (49)
1954-58	Chester R. Lewis
1958-59	Henry Page White
1959-60	Wayne Long
1960-65	George E. Berry
1965-69	Sargent J. Wright
1970-78	Phillip F. Whitmer
1978-82	Noel C. LeRoque
1982-	Gilbert H. Vieira

* Lafayette and Walnut Creek churches

BIBLIOGRAPHY

Matthews, Dorothy. "The development of Lafayette." Unpublished Thesis, College of Holy Names, Oakland, 1970.

"Dedicate Community Church". Contra Costa Times, January 28, 1943.

Winkley, Rev. John W. "A History of the Lafayette and Walnut Creek Pioneer Churches, Methodist Affiliation." 1950.

Church Directory, Lafayette Methodist Church. 1968.

Cotteral, Mrs. Evelyn. "Lafayette Methodist Church History." 1967.

A Document including the Minutes of the Official Board of Lafayette. October 27, 1927. (No name or date given. Also located in the Files of the Lafayette Historical Society.)

"The Lafayette Community Methodist Church." (No name or date given. Also located in the Files of the Lafayette Historical Society.)

Rosenberg, Mrs. Jennie Bickerstaff. A talk given by Mrs. Rosenberg to the Contra Costa Historical Society, 1956.

Anderson, Mrs. Bernice, church historian. Interview, 1973.

Davis, Mrs. Fern, Lafayette Historical Society. Interview, 1973.

Merriman, Mrs. Wayne, Lafayette Historical Society. Interview, 1973.

Helmick, Mrs. John, Lafayette Historical Society. Interview, 1973.

Historical Files from the Lafayette Historical Society.

Historical Files from the Lafayette United Methodist Church.

A PAGE FOR YOUR PERSONAL MEMORIES

